AN

ESSAY

ON THE

VIRTUE and EFFICIENT CAUSE

OF

Magnetical Cures.

To which is added

A new METHOD for curing WOUNDS without PAINS, and without the Application of REMEDIES.

Hitherto kept as a Secret in private Families.

Written Originally in LATIN, by the Famous

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But never Published till now.

By a Relation of the said Doctor; For the Good of the Publick.

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MVSEVM
BRITAN
NICVM

THE PREFACE OF THE EDITOR.

EVery Body is convinced, that Men are created for Society-ſake; and no Body is ignorant, that without the Aſſiſtance of a great many others, he would be more miſerable than a Beaſt itſelf. But every Body is not convinc'd, that it is naturally impoſſible, to become happy or rich, without contributing proportionably towards the Happineſs or Riches of others. At leaſt the Experience we have every Day of a great many People's building their Happineſs and Riches upon the Ruins of others, evidenceth clearly, that either they muſt be ſtark mad, or are not convinc'd that in ſo doing, they are acting againſt their own Intereſt. Nevertheleſs, there is nothing more true and nothing more deſerving our Attention than the Welfare of others, in Caſe we have a Mind to be happy ourſelves: It is nothing elſe but a Prevention, to think, that Riches do conſiſt in the ſole Poſſeſſion of a great Quantity of Goods, and that ſuch a Quantity of Goods hath a ſovereign Virtue, to free ourſelves from all Troubles and Accidents. Since Men are not able to live without the perſonal Miniſtry of others, true Riches have no other Vir-

tue than what is given them by the Will, th Power, and the Number of ſuch, who are to make Uſe thereof; they have no Value and no Price in themſelves, but what they receive from this Number; and accordingly as this Will, this Power, and this Number is preſerved, accordingly our pretended Riches have an Eſtimation. Without it, they are no more than Duſt.

An infinite Number of *Examples* as well antient as modern do convince us thereof, and I have in a *particular Treatiſe on the Way and Means to get Rich*, now ready for the Preſs, purpoſely endeavour'd to give a full Demonſtration of this Truth, where I remit the curious Reader. I ſhall only in this Place draw a Concluſion from what I have ſaid, which is, that if our Riches have no other Value and Eſtimation than what is given them by an infinite Number of others, and if we cannot be rich without them, it is evident, that inſtead of ruining others contrary to our Intereſt, we ought proportionably to contribute towards the Preſervation of this Will, this Power, and this Number; and in caſe we really do intend to get rich and happy, we ought to be in Harmony with ſuch as are to give a Value and a Price to our Subſtance; and as we do not know preciſely, who is to give a Value to our Poſſeſſions, we ought to regard every Body as ſuch.

If every Body is to be conſider'd, to be of the Number of ſuch as are to give a Value to our Riches, and if without the perſonal Miniſtry of Men we cannot live, it is our Intereſt to have them in a Condition to render the ſame; if this Number liveth for us, their Condition muſt be perfect in Conſequence, that their Service may be perfect and intire. Their Bodies muſt be brought to the Degree of natural Perfection, that their Organs may be well diſpos'd to receive the Commandments of Underſtanding and Will, wherewith they are animated

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for our Service and for our Preſervation, and that the Inactivity and the Defects of their Bodies may not hinder the Activity of their Underſtanding.

This is the total Sum of the Obligations we lye under in Caſe we love our own Intereſt. It is therefore a pernicious Enviouſneſs in ſome, who, being Maſter of ſome good Invention for ſhortening and making eaſy the Labours and Fatigues of their Fellow-Creatures, chooſe rather to keep it in their Cloſets as an idle Object of their Curioſity, than to have the Publick reap the Advantage thereof, which conſequently would be beneficial to themſelves by reaſon of the Maxim I have before advanc'd.

If ſuch an Enviouſneſs is to be blamed in reſpect of Inventions for ſhortening and making eaſy the Labours and Fatigues of Men; it is the more in reſpect of Diſcoveries tending towards the Preſervation and Reſtoring of Health; and I may boldly ſay, that ſuch as are backwards therein, are in ſome Meaſure anſwerable for the Languiſhings and Sufferings of their Fellow-creatures. The Life and Health of a ſingle Perſon is more precious than all what vulgarly we underſtand under the Notion of Riches; not ſo much for reaſon of the Excellency of the Structure of a Man, but becauſe Wealth and Riches can never exiſt without a Number of People, who are to give it its Value and Eſtimation. Without it, it is a Chimæra and no more than Duſt; conſequently the more this Number increaſeth, the more Value our pretended Riches are receiving, and conſequently the more richer we actually become.

Few are ignorant of the great Uncertainty we labour under in Phyſicks; and I ſhould think, it would not be out of the Way, if Phyſicians would follow the Example of Painters, who for the more excelling in their Art have divided themſelves in ſeveral Branches. Some apply themſelves only to Painting of Faces, ſome of Landſkips, ſome of Bat-

tle Pieces, and even ſome only to paint Flowers, &c. By this Way each one cometh to a Degree of Perfection. The Object of Phyſick being the reſtoring and preſerving of our Health, a Conſideration far ſurpaſſing all others of what Nature ſoever, it is evident, that the Art of Phyſick, inſtead of being founded only upon Probabilities, would attain to a Degree of Certainty, if each Phyſician would direct his Attention only to certain Diſeaſes and publiſh the Diſcoveries made in Curing them. *Dum ſinguli pugnant, omnes vincuntur.*

The moſt ableſt Phyſicians do acknowledge that oftentimes they are at a Loſs in forming a ſolid Judgment of the Diſeaſes of their Patients; and I am ſure, that not ſeldom the Remedy preſcribed in ſuch a Perplexity is worſe than the Diſeaſe itſelf. Why do we refuſe then to make Uſe of Magnetical Remedies experienc'd by our Anceſtors and left by them upon Record to Poſterity? and why do we refuſe to make a farther Enquiry into the Virtues of ſuch Remedies? The Uſe thereof would at leaſt never be detrimental, nor is there to be apprehended, that the Practice of ſuch Remedies is liable to prove more fatal than the Diſeaſe itſelf.

A great deal more could be ſaid in Praiſe of Magnetical Cures, but as *Experientia ſemel inſtituta plus valet quam mille rationes*, I appeal to the Authors quoted in this Treatiſe, and content myſelf to have fulfill'd the Duty every Body lyeth under, which is, to contribute proportionably to the Happineſs of others in caſe we pretend to be happy ourſelves. And as the Method diſcover'd for curing Wounds without Pains and without an immediate Application of Remedies, hath been ſufficiently experienc'd, and always found to anſwer the Purpoſe, I hope it will be receiv'd with the ſame Candour as it is diſcover'd.

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MAGNETICAL CURES.

IT is needleſs, to give a Definition of what is underſtood by Magnetical Cures. Since the Invention of a certain Powder made of Vitriol calcin'd, or rather exſiccated by the Reverberation of the Sun-beams, commonly call'd *Sympathetical Powder*, People ſeem almoſt to be convinc'd, that there is another Way for Curing, chiefly certain Wounds, than by an immediate Application of certain Remedies to the Part afflicted. Only the Difference lieth herein, that a great many either out of Prevention, or perhaps ſometimes out of Ignorance or Self-intereſt, ſtiffly maintain, that the Cauſe of ſuch Cures is in nothing elſe to be look'd for, than in the Superſtition

ſtition of certain People. Some go ſtill farther, and do aſcribe the Virtue to certain Ceremonies and even to Charms. Of the laſt Opinion are at this Day few, more of the firſt; and it ſeems, as if this Opinion was ſupported by the Experience itſelf made by many People, with the ſaid Sympathetical Powder to no Purpoſe; which hath given Room to them to ſay, that the Effects of this Powder, if there are any, are only viſible according to the more or leſſer Share of Superſtition, the Perſon is poſſeſs'd with, who maketh Uſe thereof. Moreover the little Practice made with this Powder, tho' nothing at all expenſive, and though the Advantage of Novelty it hath, is again an other Argument by which they ſtrive to evidence, that there is no relying at all on this Remedy.

In my Opinion both Parties are equally to be blamed. The one, for aſcribing to a Thing more than really is in it, or can be produced by its Intervention, though all imaginable Care is taken in the Preparation of it; and the other, for deriding every Thing they are not able to comprehend with their Senſes. My Intention is therefore here, to conſider on the efficient Cauſe of Magnetical Cures, which will be a Means to prove the Poſſibility thereof; and this being done, I ſhall conclude with publiſhing for the Good of the Publick, a Method to be depended upon, and hitherto kept as a Secret in private Families, for magnetically curing certain Wounds without Pains and without the Application of any Remedy.

There is a Kind of Affection between all and every Thing, by Virtue of which, they alter or affect one another without a viſible Touching. The daily Experience convinceth us thereof, and who denieth it,

Oſtendi Solem poſtulat ille ſibi.

The

The Examination and Knowledge of these Qualities and hidden Virtues in Nature, is call'd natural Magick, founded upon the Sympathies of Things, and who is acquainted with the Concord or Discord therein, is call'd skilful in Magicks, and able to produce many marvelous Effects, appearing to the Vulgar to be contriv'd by the Help of Dæmons; though this Mystery is nothing else, but a Science of the Sympathies and Antipathies between superiour and inferiour Things.

Sympathy is a mutual Consent between Physical and Natural Things, by which they friendly embrace one another, call'd by some a Compassion. *Galen* useth the Word of Friendship, *Pliny* Concord, and *Tully* a Conveniency and natural Continuation; for though the Bodies of Iron and a Loadstone are distant from one another, nevertheless Nature is also continued in them, that they agree or meet in one. The same calleth it an Affinity in Nature, and *Bapt. Porta* a Consent; by others it is metaphorically named a Symphony or Harmony. Antipathy is a mutual Affection between Things, by virtue of which they shun, abhor, or are against one another. *Galen* and *Pliny* are calling it a Fighting and Discord; others a Dissenting, Enmity, Variance and Hatred; others a Resistance, as hindering or resisting Actives to be applied to Passives.

As from the Sympathy of superiour and celestial Virtues ariseth a Drawing, (*attractio*) and conveying (*deductio*) to the Terrene and inferiour Body, also from Antipathy a Resistance; *Plato* calls therefore Magick the Attraction or Drawing of one Thing from another, caused by an Affinity in Nature.

Now all the Parts of this World, or all the Members of one Animal, depending from one Author and Principle, are joyned together by one and the same Nature. In us, the Brain, Heart, Lungs, Liver and the Rest draw something from one another,

ther, and mutually assist one another; also that if one of them suffereth, the Others are likewise suffering or compatising. The same it is in respect of all the Bodies in this World joined together; they likewise serve and are served mutually by one another; and from this common Alliance, or Affinity, ariseth a common Love, and from this common Love a common Attraction or Drawing. This is the Reason, that the Loadstone draws Iron unto it, and the Sun many Flowers: This is the Reason that *Heliotropium* turneth with the Sun both at Rising and going down, and *Selinetropium* with the Moon.

We ought to consider Sun, Moon and the rest according to the terrene Quality; and Stones, Vegetables and Animals according to the celestial Quality; and so we will find, that what is above, hath Connexion with what is below, and what is below, with what is above. For, by the fatal Law given by our Creator, the terrene Body is to serve the celestial; and as every individual Part of the first is endued with a Matrix adapted to bring forth its like, so the last is appointed to animate it continually with a certain Substance, which is able to cause its engendering and begetting without Intermission. The Sympathy and Antipathy, so notable in Animals, Minerals and Vegetables, is therefore to nothing else to be ascribed, than to the Influence of the celestial Bodies; and their Impression according to the Constitution of each Species and individual Being, either in general or sometimes according to the singular Fabrick of one Species in particular. Also a Saphire, to speak generally, is no where offensive to the Eyes; but nevertheless there hath been found one who did strike the Sight of the Eye by the first Application.

But by what Means some natural Things join together is very difficult to demonstrate out of common

mon Philoſophy. Becauſe what is joyned or coupled to a Thing, is of the ſame Being or Eſſence, or is of the Quality of this Being; or is in it, as the Form is in the Subject, or appertains to it or toucheth it either like a Thing tranſmuting, in reſpect to what is tranſmuted, or like Art in reſpect of the Subject Matter. *Moſes* ſeems to have clearly expounded to us five Things faſten'd or knit together; Heaven and Earth, Earth and Voidneſs, a bottomleſs Gulph and Darkneſs, the Spirit of God and the Waters, Light and Bodies. The firſt Way of this Connexion is ſignified by the Earth empty and void. For an empty and void Earth is its Matter before it is ſupply'd with a Form from elſewhere.

The ſecond Way of Connexion is ſignified by Darkneſs all over the Face of the bottomleſs Gulph.

The third by Light ſpringing up, riſing, or coming upon the Bodies.

The fourth, by Heaven and Earth; the one being joined to the other, as Actives to Paſſives, or as a Thing tranſmuting, to what is to be tranſmuted.

The fifth, by the Spirit of the Lord.

But let us ſee, how this is in us. Earth is a terrene Body, empty of Life, void of Senſe; above it are Darkneſs, Dulneſs, Death, Stupidity, and no Feeling.

Light is Life, which quickeneth, moveth, ſtirreth, and giveth Senſe to it.

Heaven is the Soul and the Spring of this Light.

The Spirit of God is the Underſtanding, the Brightneſs of the divine Countenance. The Reaſon of this Joyning, or Connexion is this: The Body is void in itſelf, hath its Darkneſs; then it is joined to Light, through Light to Heaven, through Heaven to a ſpiritual Subſtance, as appears by the following, *viz.*

The bottomleſs Gulph,
Darkneſs,

Void

Void of Life. Earth. Void of Senſe,
Light, Quickening and giving Life.
Heaven, the Spring of Light,
The Spirit.

Here we ſee in what Order Things created are knit together. Here we ſee the Bond and Knot of the Natural Benevolence. But what Philoſophy is this you will ſay? Certainly not a vulgar one, which judgeth of Things by Senſe, Matter and manifeſt Qualities; but a heavenly, more ſubtile and an abſtruſe one.

Body and Soul being Subſtances very far diſtant from one another, there was need of a mean Bond to join theſe diſtant Subſtances together, and to this Purpoſe is that thin and ſpiritual ſmall Body appointed, which Phyſicians, as well as Philoſophers, call Spirit. This copulating Spirit is more excellent than the Elements, and even anſwers to Heaven. *Ariſtoteles* ſpeaks of this Proportion thus: Like as all the Virtue of the Heavens is conveyed to the Earth by the Vehicle of Light; alſo all the Faculties of the Soul, *viz.* Life, Motion and Senſes are, by the Help of this bright Spirit, convey'd and transferr'd to the terrene Body. That all what I have ſaid, may be more convincing, I ſhall produce ſome memorable Examples of *Antipathys* and *Sympathys*, which Authors of no little Authority have left to Poſterity.

Firſt of all we meet with a notable Antipathy in Poiſons; not every Antidote reſiſts all Sorts of Poiſon, according to *Galen.*——*de Antid.* Each Kind of Poiſon hath its particular Antidote.

The *Scythians* were uſed to beſmear their Arrows, and Sabres, with a certain Poiſon compos'd of human Blood, and a Matter coming out of Putrefaction; corrupt and filthy Blood of Vipers; a ſlight

Wound with an Inſtrument alſo prepared was deadly, and nothing could help but *Cantharides*, which, againſt all other Poiſons is ineffectual, according to *Galen* and *Dioſcorides*.

According to *Pliny*, there is no greater Poiſon for Trees than wild *Parſnip*, becauſe, being near them, it taketh not only all the Subſtance away, but it boreth and pierceth Holes, like as with a Sword, through the very Roots of the Trees.

Galen, l. de Theriaca ad *Piſon*. affirms, that a Herb call'd *Trifoly* boiled and applied to Bitings of Vipers, is to take immediately away all Pains; but if apply'd on ſound People, that it cauſeth the ſame Pains People ſuffer being bit by Vipers. *Scaliger* endeavours to give a Reaſon of this Myſtery, but it is more according to the Subtilty of his Genius than a true one. So much of Poiſons.

But what ſhall we ſay of the invincible Hardneſs of a Diamond, which contemptibly withſtands the two greateſt Forces in Nature; and, notwithſtanding, yields to Goat's Blood, being ſteep'd therein when it is freſh and warm?

Is not this a ſurprizing Example of a natural Variance or Diſcord? By what Ingenuity hath this been found out? By what Accident, or what Conjecture was there only to experiment ſuch an immenſe Secret, chiefly in a Goat, the filthieſt of all Animals?

A Lion, feared by all Animals, and who careth neither Tyger nor Bear, is, notwithſtanding aſtoniſhed at the Sight of a far weaker Animal, a Cock. Do you aſk the Reaſon thereof? Perhaps there is a certain Strength in the Eyes of a Cock, as ſome think, repugnant to the Eyes of a Lion. Certainly we cannot look for the Reaſon of it in the Matter or Senſes, otherwiſe we would fall into endleſs Perplexities; but we muſt look for it in the Contemplation of Things above us. I remit my Readers to

Proclus

Proclus in his Book of *Magicks*, where he giveth a Reaſon, *ex profeſſo*, of this ſeeming Prodigy.

Who knows not the Diſcord between a Spider and a Toad or Serpent? The firſt, perceiving one of the laſt under the Shade of a Tree, after having it artfully entangled in its Web, pierceth its Brains with ſuch a Force, that it is no more able to diſentangle itſelf from its Priſon; nor dothit find an End thereof till it is dead.

The Antipathy between an Aſh-Tree and a Serpent, hath been ſo much experimented, that we know from thence, that a Serpent will always ſhun, even the Morning and Evening Shade of this Tree, and fly from it ſo far, that a Fire being made on one Side, and on the other a Semi-Circle of Leaves and Branches of an Aſh-Tree, it rather will jump, and endeavour to eſcape through the Fire, than paſs the Aſh-Tree.

I proceed to Vegetables, where equally we meet with an evident and notable Diſcord. For an Oak-Tree will not proſper in Places where Olives grow; and an Olive-Tree leaveth in Groves of Oaks, ſuch offenſive Roots, which actually do kill the Oak-Trees. The ſame being planted near Wallnut-Trees, either dieth itſelf or remains always weak, or cauſeth the ſame Effects in the Wallnut.

The Hatred between Colewort or Cabbage and Vines, is more viſible. For a Vine with its crooked Tendrels doth tye and bind itſelf to every Thing that it doth catch, only it refuſeth the ſame to Cabbage, and being near it, it bends to the oppoſite Side. Colewort or Cabbage being boiling, if only a few Drops of Wine are pour'd upon it, will immediately ceaſe to boil, and the Cabbage will loſe its Colour. The ſamewill dry through andthrough, if *Cyclamen*, a Kind of Briony orOrigan,or wild Marjorum is near it; and Vines will become worſe in the Neighbourhood of Bay-Trees.

There

There is ſuch an Antipathy between a Crab and Polypody, that this Herb being apply'd, will cauſe its throwing off the Shell wherewith it is covered, or at leaſt its Claws. Fern and Reeds are ſo repugnant to one another, that neither of them will ſuffer the other near it, which is the Reaſon that we neither find Fern in Places where Reeds grow, nor Reeds in Ferny Grounds.

Homer, *Pliny* and *Dioſcorides*, do report, that Alyſſon, St. John's Wort and Rue, or Herbgrace, are of ſuch a natural Repugnancy againſt malignant Spirits, that like Heads of Wolves affixed to Gates, ſo theſe Herbs hang'd up in Houſes, do ſecure Men and Beaſts againſt all kinds of Sorcery or Poiſon. *Homer*, who by his Travels got a great Skill in Magicks, relateth, that *Mercurius* arm'd *Ulyſſes* againſt the Inchantments of *Circe* by the uſe of Rue or Herbgrace. And in the Hiſtory of *Toby*, deliver'd to us by Sacred Writ, we find, that the Angel taught *Toby* to take Part of the Heart of a Fiſh drawn out of the River, and to caſt it upon Coals; the Smoke of which was to rid Men and Women of all kinds of Demons. We ought therefore not to call in Queſtion the like Amulets, grounded on natural Reaſons, ſince a certain Subſtance is iſſuing out from them, which according to Experience is capable effectually to repair the Strength of Bodies, and to reſiſt Poiſons or any thing elſe that is offenſive.

The Root of white Peony, and the Hoof of an Elk, are of an Antipathy againſt the Falling Sickneſs; the Seed of Melanthium, againſt Rheums or falling down of raw Humours; Wolf's Dung againſt Colicks; not by virtue of Charms, as ſome very ignorantly think, but becauſe ſome Vapours like Atoms iſſue from their Subſtance, which ſent forth to the Brain, do dry it, and alter the Cauſe of the Sickneſs by their own Virtue. *Galen*, after many

Trials

Trials, ſpeaks thereof: That we are to depend upon the like Amulets, as working by their own Subſtance, and not by the virtue of imaginary Charms, *l.* 6. & 10. *de Simplic. Medic.*

The Hand of a Fiſherman is ſtupify'd, as ſoon as he toucheth a Fiſh call'd the *Cramp Fiſh*, though it be with a long Pole. A little Fiſh, half a Foot in length, call'd a *Suckſtone* or *Sea Lamprey*, cleaving to the Keel of a Ship, hindreth the Courſe thereof, though Wind and Weather is favourable. This is not done by virtue of Charms, but by Reaſons I have juſt now mention'd. It is certainly a ſtupendous Miracle of Nature, that ſuch a ſmall Fiſh is capable to ſtay a like Bulk, and to hinder the Courſe of a great Ship, though in full Sail, by no other means, than by cleaving to it.

Pliny reports, that the imperial Ship, wherein *Antony* did intend to circuit and to exhort his People, was ſtay'd by ſuch a Fiſh; and that he was oblig'd to go into another Ship, mean while that his Fleet was driven a great way off. *Caius*'s Gally bound for *Antium*, an ancient City in *Italy*, and rowed by four hundred Hands, had the ſame Fate; and it ſeems this Fiſh to be ominous, ſince this Prince, ſoon after his coming back, was deadly wounded. There was no longer Room to dive into the reaſon of this Staying, as ſoon as this Fiſh was found cleaving to the Stern of the Ship. But being brought into the Ship, it proceeded; and it is particularly to be admir'd, why it was able to ſtay the Ship by cleaving to it, and could not do the ſame after being brought into the Ship. We muſt acknowledge, that Nature here is intricate, and cannot be underſtood by our Senſes. For beſides what I have ſaid, it ſeems as if ſhe knowing of an approaching Danger did intend to remove it. The Ship wherein the Ambaſſadors of *Periander* were ſent, for having

having the noble Boys gelded, was ſtay'd in its Courſe, as if Nature did judge it deteſtable to rob Men of what is given them to their Preſervation. The Ship of *Caius Cæſar*, not long after aſſaſſinated at *Rome*, was ſtay'd, as if Nature commiſerating *Cæſar*'s Fate, would keep him back from this Misfortune, and hinder his unhappy Courſe. As much of *Sea Lampreys*.

It hath been found by Experience, that a living Duck apply'd to the Belly aſſwageth the Gripings.

A living Spider incloſed in a Walnut Shell, and tyed to the Neck to cure the Quartan Ague. The Pairings of a Sick Perſon's Nails of Hand and Feet, tyed upon the Back of a living Crawfiſh, and alſo thrown into flowing Water, to expel a *Tertian Ague*.

A Tooth of a living Mole to cure the Tooth-Ach, only by touching the afflicted Part therewith.

A little Bone found in the Ham of a Hare's Leg behind the Knee, to reſiſt the Stone or Gravel in the Reins, and Cramps or Convulſions ſhrinking or plucking of the Sinews, and ariſing either of too much Fulneſs, or overmuch Emptineſs.

Galgalus (a Galbus) a Bird which being looked upon by one who hath the Yellow Jaundice, cures the Perſon and dies it ſelf.

The Heart of a Raven carried about to hinder Sleep, and the Heart of a Bat to provoke it.

The Bones of the Head of a Mare affix'd upon a Poſt in a Garden, to chaſe Palmer or Canker-Worms.

A Herb called Dog's-Tooth (having ſeven Knots) mention'd by *Dioſcorides* under the name of Coronopus, if ty'd to one's Head, effectually cureth the Head-Ach.

A Man falling ſick at the time when Violets, or a

Herb called Cicuta *(a)*, much like our Hemlock is bearing Flowers, tho' he is cured, will certainly relapſe as ſoon as he hath a ſmell thereof. I cannot paſs over what *Pliny* reciteth out of *Pythagoras*, *Crateva*, *Democritus*, *Appollodorus*, *Cleemporus*, and many others, of the wonderful virtue and power of ſome Herbs. An Herb call'd Adamantis, growing in *Armenia* and *Cappadocia*, *(b)* being held near Lyons, cauſeth them turn upſide down, with a yawning an unpleaſant open Sound.

Arianis, an Herb growing with a People in *Scythia*, call'd *Ariani*, from whence it hath its Name, of a Colour ſhining like Fire; when gathered, the Sun being in *Leo*, will by touching Wood, ſet it on fire, the ſame Wood being before thoroughly anointed with Oil.

Æſhynomene, an Herb ſo baſhfull, that it ſhrinks in the Leaves, as ſoon as one cometh near it with the Hand.

Theangelis, an Herb growing in *Syria*, *Babylon*, and many other places, maketh People Propheſy, having drunk of a Liquor poured upon this Herb.

Gelotophillus, an Herb growing about *Boryſthenes*, being drunk with Wine and Myrrh, cauſeth Laughing which never ceaſeth, except Kernels of a Pine Apple with Pepper and Honey are taken in Date-Wine.

Æthiopis, an Herb growing in *Æthiopia*, like a Lettice, wherewith, according to *Pliny*, Enchanters will open any Lock, turn any Stream, and dry any River.

Ophiuſa, an Herb in *Æthiopia*, dangerous to

(a) The Juice of this Herb through extreme cold, is Poiſon; and therefore the Athenians *uſed it to kill Men in common Executions.*

(b) An Herb which cannot be bray'd, of the Nature of an Adamant or Diamond, from whence it hath receiv'd its Name.

look

look on; being drunk, it doth ſo terrify the Mind with a Sight of angry and dreadful Serpents, that condemned Perſons for fear thereof did kill themſelves; and therefore it was uſed to be given to ſuch as had committed Sacrilege.

A kind of Spider that hath in his Legs three Knots or Joints, whoſe Sting is perilous and deadly, called Phalangium, immediately dieth by touching a certain Herb we know by the Name of Crocis.

Oenotheris, a kind of Herb ſtrewed on wild Beaſts, tameth them.

Achimenis, a kind of Poley, which in time of Battle being caſt into an Army cauſeth them to fear.

Latace, an Herb which the King of *Perſia* did give to the Embaſſadours, to the end they ſhould never lack neceſſary Food wherever they came.

The ancient Hiſtory doth report of *Æmilianus Scipio*, otherwiſe called *Africanus Minor*, that he opened the Gates of *Carthage* with a peculiar Herb, and dry'd Moors and fenniſh Places with Æthiopis, an Herb before mentioned: And who hath ever come near all the hidden Virtues of Nature? Who hath ever been able to give Reaſons thereof? or at leaſt what Conjectures could there be to experience or make Experiments of all theſe things? Certainly we muſt acknowledge it to have been deliver'd by a particular Bleſſing of the Supreme Being.

The Preſence of a Diamond hindereth the Loadſtone to draw Iron unto it, and the Preſence of Oil hindereth Amber to draw Straw unto it. And if we conſider the Enmity between things to hurt one another, it is not unlikely, that our Anceſtors did infer from thence, that perhaps ſome Remedy for their own uſe might lie concealed under it; the Succeſs hath anſwer'd their Conjectures, and we are oblig'd to reverence likewiſe ſomething hidden in Sympathies which is of a confederate Virtue either to keep at a diſtance, or to expel ſomething that is bad.

Every Day we meet with a notable Concord between Herbs and the celeſtial Bodies. We are aſſur'd of the ſolar Preſence by the Flowers of an Herb call'd *Cichoreum*, *Succory*, which at the Riſing of the Sun openeth, and at its Setting cloſeth itſelf up again.

Lapinus a Kind of Pulſe, is daily turn'd about with the Sun, alſo that the Sky being cloudy, Huſbandmen know by it, what o' Clock it is. The Herb Mallows conforms itſelf likewiſe to the Motion of the Sun.

Authors of no ſmall Credit unanimouſly affirm that Thunder and Lightning never hurts a Bay or Fig-tree, nor an Hide of a Sea-calf, or Hyæna, nor a white Vine. *Octavius Auguſtus* therefore arming himſelf with the laſt, and *Tiberius Cæſar* by wearing a Crown made of Bay-leaves, ſecur'd themſelves againſt Thunder; becauſe theſe Things are not only of a Nature to reſiſt the Vehemency of Lightning, but alſo to throw back the Blaſts of it. There is a wonderful Sympathy between Metals and the Miners-Rod, or a little Twig with two Branches cut off a Haſle-tree, by the Help of which Miners ſearch after Gold and Silver Veins. It would be in vain to ſeek for the Cauſe thereof in the manifeſt Qualities.

The Sympathy ſubſiſting between Stones and the celeſtial Bodies is ſtill greater: Their Power is more extenſive than that of Herbs; becauſe they ſeem not only to command the celeſtial Bodies, but alſo Men. Who is ignorant of the Pilot's Needle, a Piece of Iron rubb'd with the Load-ſtone, always pointing to the Arctic Pole? Selenites, a Stone found in *Arabia*, hath a White in it, which decreaſeth and increaſeth as the Moon doth.

A Turquois, according to *Theophraſtus* and *Proclus*, doth change and wax very pale, being worn by a ſick or decaying Perſon; but it is more to be wonder'd at, that the precious Colour of this Stone is

chang'd

chang'd into a ſooty and ſmoaky one, or receiveth ſome Spots, or appears to be chink'd, when there is a conſiderable Danger approaching the Perſon it is worn by.

And for Antipathies, the ſame Authors do report, that the Emerald effectually doth reſiſt Fevers and Poiſons; and that it breaks, being overcome by Poiſon.

Androdamas, a precious Stone, hard and heavy, bright like Silver, and in form of divers little Squares, putteth away the Fury of Anger, and Rage of Letchery.

Geniones, a precious Stone, procureth Puniſhment to a Man's Enemy.

Dendritis, a precious Stone, which, being put under a Tree, maketh that the Ax in cutting it ſhould not be dull'd.

Siderites, a Stone like Iron, hath Power to cauſe Variance amongſt Men. No doubt, theſe Stones do actually ſpout or drive out an inviſible hidden Power. And though they are ſolid Things, nevertheleſs the native Heat and Rubbing and Touching draws out a Virtue, which it communicateth to the Heart and Brains. There are Medicines of a great Uſe by Reaſon of their Reſemblance, we ſee them daily prevail againſt many Diſeaſes for no other Reaſon but becauſe the have one another's Anatomy and *Signatura*. This is a Way of making Demonſtrations by Reſemblance, by which the Creator of all Things oftentimes diſcovereth ſublime and hidden Things to inſtruct us by the Idea of their Reſemblance to what they have been from the Beginning deſtinated.

All Herbs, Flowers, Trees, *&c.* are magical Signs granted by their Author, the Knowledge whereof brings us to the true Phyſick, *i. e.* Signatum; becauſe the Signs externally diſcover'd by Nature, are Tokens of certain internally hidden Virtues

tues; and that Signatum, and the inward Kernel, is always ſignify'd by the outward Phyſiognomy.

What is the Reaſon, that many Diſeaſes cannot be cur'd with every Remedy? Becauſe they proceed from an aſtral Impreſſion of the Firmament, there is need of an aſtronomical Influence; that is to ſay, of Things which have an Analogy between the great and leſſer World: Herein doth conſiſt the true magnetical Virtue of the Firmament, and the Means to reſiſt Diſeaſes cauſed by ſuch Impreſſions. This Influence and Signatura we obſerve in ſome Plants; the notableſt and moſt evident do appear in Hypericon and Perſicaria; the firſt is pierc'd or bor'd with ſmall Holes, and the other ſpotted with red Spots, as if Blood had dropp'd upon it.

The ſame Signaturæ, ſo very uſeful to the Judgment of Diſeaſes, are likewiſe to be met with in other Vegetables; and it is not ſufficient for a *Botanicus* to ſearch into the external Signaturæ of Plants, their Time and Place of growing; but he ought alſo to concern himſelf about the inward Principle, and their Virtue, which is the Image of God implanted in Things created. This Principle is known by many Names; ſome call it the *Balſam of Nature*, *vital Sulphur*, *radical Seed*, *firſt Matter*; ſome *natural Heat*, *Mercury of Life*, *univerſal Spirit*. It never is deſtroy'd in the Corruption of Things; the Elements and all mix'd Bodies being diſſolv'd, it will nevertheleſs remain. This Balſam doth occupy the whole Anatomy of Bodies in living Creatures and Plants; in ſome Animals rather a certain Part, as the Heart, *&c.* and according to the Diverſity of Impreſſions, Tincture, Abundance of Humours, Quality, and Difference, it produceth different and divers Actions. By virtue of this Balſam ſome Plants and Parts of Animals are of an Antipathy againſt Diſeaſes; and by the Virtue and Power of this Balſam ſome Parts of Animals are of a Sympathy with

ſome

ſome Parts of the human Body, aiding, ſtrengthening, and preſerving it in its radical Vigour.

Who neglects this Principle, the Signature of Things, without overcoming a thorough Knowledge thereof, is unworthy of the Name of a Phyſician. If there were nothing elſe, the Knowledge of this Myſtery would make a Phyſician excel in his Art, according to what *Hippocrates* ſays of thoſe, who know before-hand which can be cured, and which muſt die.

It cannot be denied, that every Diſeaſe hath its particular Signs, procuring the Knowledge thereof to us; and the ſame Signs are to be found in the Remedies alſo mark'd by Nature. We may therefore ſay in general, and with a great deal of Truth, that this Diſeaſe is a Diſeaſe for this Remedy, and this Remedy is a Remedy for this Diſeaſe. The Herb *Tuſſilago* is a Remedy for obſtructed Lungs, becauſe it weareth the ſame Mark. The Herbs *Lingua Cervina* and *Scolopendrium* are a Remedy againſt a puff'd-up or ſwollen Milt, becauſe they repreſent the Figure of the Milt. This maketh appear, that it is poſſible to overcome a Knowledge of Nature by the Signs of the Remedies; and that the Myſtery of Sympathies and Antipathies, in reſpect of Things, as well as their Qualities, are of a vaſt Benefit for a Phyſician.

Theſe who are ſkilful in this ſecret Philoſophy, and have watch'd Opportunities to experience Nature's Strength, are capable of producing many wonderful Effects: And as the Way of their Proceedings, as in many other Things, is hidden and conceal'd, the unſkilful not ſeldom aſcribe the Cauſe of their Actions to the Deluſions of Dæmons; that is to ſay, to Magick call'd *Goëtia*, from Mourning; becauſe it is an Invocation of evil Spirits near Tombs, and German-ſifters to Necromancy, which, for calling the Souls of the Dead, requireth the Effuſion of

humane or ſome other Blood of black Cattle, where-with Dæmons are delighted.

True Magick, grounded upon natural Cauſes, is nothing elſe but a thorough Knowledge of the Concord or Diſcord between Stones, Herbs, Minerals, Animals, and the Stars, which, exactly to learn, requireth a great deal of Wiſdom, and is in no way contrary to divine Laws.

This natural Magick hath always been honour'd and approv'd of by diligent Searchers in the celeſtial and ſublunar Beings, as tending to the Admiration of the Works of God. Who is diving therein, cannot but overcome a Knowledge of an infinite Number of Things, impoſſible to be underſtood by any other Means.

It will add a great deal of Light to the further Unfolding of our Myſtery, to make mention in this Place of ſome Experiments made with Rings of Gold, Silver, Latten, or any other Metal dedicated to ce e' ial Bodies, whoſe Virtue one intends to procure to himſelf. I ſay of Rings, in whoſe Cavity is faſten'd a Stone, and under it an Herb of a Sympathy with the ſame Star. *Trallianus*, *Gordonius*, *Meſue*, and many others, do report, that the Virtue thereof is to rejoice the Heart, and to expel Diſeaſes.

Gyges, a King of *Lydia*, got a Stone, taken out of the Head of a Dragon, inclos'd in his Ring, which when he turn'd to the Palm of his Hand, he could be ſeen of none; but he himſelf could ſee every one; whence the Proverb, *Gygis annulus*: By the Help of this Ring, it is ſaid, he ſlew *Candaules*, and committed Adultery with his Wife. *Alexander Trallianus* tells us, that the Image of *Hercules* ſtrangling a Lyon, ſet in a Ring, cureth the Cholick. The Philoſopher *Eudæmus* is ſaid to have prepar'd Rings againſt Stingings of Serpents, Charms, and Diſeaſes. *Joſephus*, in his *Antiquities*, reports to

have

have seen, in the Presence of the Emperor *Vespasianus*, one *Eleazar*, a *Jew*, apply to the Nose of one possess'd with a Dæmon a Ring, under the Seal of which was laid a Root found by *Solomon*; and that this *Eleazar* did draw out of the Nose the Dæmon, who immediately falling on the Ground, was banish'd by him, upon reciting *Solomon*'s conjuring Hymn against Dæmons. The same doth tell us, that *Solomon* hath been very skilful in Magicks: And that *Moses*, the Lawgiver of the *Jews*, did begin to learn Magicks in *Egypt*, where he made Rings of *Love* and *Forgetfulness*: The Ring of *Forgetfulness* he gave to the *Egyptian* Women to forget him, which caused his free returning from *Egypt*. This was not perform'd by the Help of prohibited Magick, as *Apollonius* and *Lysimachus* have tax'd *Moses* with, and therefore been refuted by the said *Josephus*; but by the Help of a thorough Knowledge of the celestial and sublunar Beings, their Destination and Virtues. And it is known, that *Empedocles*, *Pythagoras*, *Democritus*, and *Plato* himself, learn'd Magicks from the *Egyptian* Priests.

It is therefore not generous, to call intirely in question all Cures perform'd by Characters, graven Images tied to the Neck, *&c.* because their Operation is natural, and perform'd by the wonderful Influence of the celestial Bodies agreeing with our Bodies. It is not reasonable intirely to deny Credit to what our Ancestors, diligent Searchers in *Nature*'s Closet, have left to Posterity, in respect of Characters and Seals, wrought at certain times, according to the Virtue and Influence of the Bodies above us, without any Superstition, (which is fram'd only by the Ignorance of this Mystery) without any Profanation, or Offence to the Name of God, and without any Violation of Faith or Religion. That this useful Knowledge hath in After-times been so very much hidden, and seems at this Day almost intirely

lost,

loſt, can be aſcrib'd to no other Reaſon but to the Miſuſe of theſe Characters. Men falling to Superſtition, and not underſtanding the Reaſon of their Working, did attribute more to them than our Creator had granted, and intended to diſcover thereby. I am very far off to attribute to theſe Images a Virtue in themſelves; nor do I affirm, that Characters or Names, graven under Conſtellations, have a Virtue by reaſon of the Figure; becauſe the Figure, Number, Bigneſs, Situation, and the Solution of what is continual, are no Principles of Actions. I would intirely deny their Virtue, in caſe there were nothing elſe acting or moving, by whoſe Authority Characters are powerful. I have been oblig'd to inlarge upon this Subject for Reaſon to make appear what is true, it being the Perfection of our Underſtanding; and to ſhew what Difference there is between true and phyſical Signaturæ, and ſuperſtitious and unlawful ones, which, for Contemplation-ſake, we may know, but no-where put in Practice. There is no Virtue in Heaven and Earth, which hath not its Offspring from God: Alſo Medicines are viſible to the Body, Words inviſible to the Body; now if Herbs or Words are curing, the Cauſe is notwithſtanding in God; therefore the Herb itſelf is not the Medicine, but it is hidden in it inviſibly by God. It ſhews a great deal of Ignorance to condemn, or to deride things remote or diſtant from our Senſes, and not fit to be comprehended by them. Who is not aſtoniſh'd at the wonderful Effects of precious Stones? Nevertheleſs we cannot deny, that there is a great natural Power in them, chiefly when under certain Conſtellations certain Figures and Signatures are graved therein. It is falſe what ſome report, that the Effects of precious Stones are produced by a magical Virtue, and not by a natural one: It proceeds from the School of Magicians, who uſed precious Stones, graven under certain Conſtellations,

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for a Pretext of their Inchantments. It is ſufficiently known, that an Emerald gets looſe from the Finger at the Death of the Perſon it is worn by; and that a Stone, which comes from *New Spain*, known by the Name of *Lapis Nephriticus*, is of great Efficacy againſt the Stone in the Kidneys, if but bound to one's Arm. Who does not admire the Virtues of a *Turquois*? And an infinite Number of Experiments made with precious Stones, as well as Herbs, could be quoted; which if they do not every-where, and not always anſwer, nevertheleſs do not deſerve to be call'd in queſtion; becauſe not every thing doth every-where and always concur, and the Rarity or Singularity of Effects doth never take away the Cauſe in Nature; for wonderful Things in Nature are perform'd by a due Application of Actives to Paſſives hereunto diſpos'd ſo cloſely and ſo ſecretly, that the Cauſe thereof ſeems exceedingly remote or diſtant. It is outragious to aſcribe every thing immediately to the Works of *Beelzebub*, which are remote from our Senſes, as if a hidden Virtue in Nature, the Inſtrument of the Divine Power, was not able to produce many wonderful Things without the Aſſiſtance of this Prince of evil Spirits. It is likewiſe outragious in ſuch, who intirely given to Superſtition, either out of Ignorance, or out of a fooliſh Doubtfulneſs, maintain the moſt evident Things to proceed from hidden Cauſes, who, beſides the Colour and Taſte, aſcribe no other Virtues to Plants; as if a particular Concord or Agreement between them and ſomething above us, was not capable to produce, beſides their firſt ſenſual Virtues, ſome hidden ones; witneſs the daily Experience. I take it, therefore, to be very indiſcreet to aſſign, in ſingular Facts, no other Cauſe than what ſeems to us to be; for who can deny, that either by ſome Inſpiration, or by Chance and meer Accidents, Effects are produced ſemblable to natural ones?

ones? And it is sufficient for one, who understandeth or setteth out the Causes of Things natural, to have shew'd such a semblable Effect to be the Effect of natural Causes, either always or for the most part. And tho' the Event doth not always answer, nevertheless the Power and Motion in Nature is not to be denied; because all Causes for producing one Effect do seldom concur, which is to be seen in Things, which, for reason of their Fewness, Variety, and Singularity, are consider'd as Miracles and Prodigies; for these Things have natural Causes, but they are seldom dispos'd or ready for the like Effects. If therefore the Effect is natural, the Cause must be the same, and also contrarywise. Now the Effects of Images, graven under the Constellation of certain celestial Bodies, are natural; consequently the Cause thereof must likewise be natural. And tho' this Cause is hidden, and hard to be understood, and very remote from our outward Senses, nevertheless there is no Occasion to have recourse to a diabolical Power; but we ought attentively to consider by what Help, and by what Concurrence of Causes, such an Effect is produced or not produced; and we ought rather to take an Opportunity from these marvellous Causes, and the natural Effects produced by them, to acknowledge and to proclaim the wonderful Power of God; who having evidently implanted such marvellous Virtues in Nature, how wonderful must He appear in Things intirely hidden from us?

Having sent this before, I proceed to the Seals themselves. The Image of *Jupiter* is graved in a white or clear Stone, or pure Silver or Pewter, for procuring a healthful Life, Honour and Riches.

The Image of *Mars* against Timorousness and Pusillanimity.

The Image of *Sol* in pure Gold, for procuring the

Favour

Favour of Kings and Princes, and for curing Diſeaſes afflicting the Heart.

The Image of *Venus* holding in her Hand Flowers and Apples, for procuring Mirth, Beauty and Strength to the Body.

The Image of *Mercury*, to ſharpen Memory.

The Image of *Luna*, to procure Honour and Wealth, and to cure Diſeaſes afflicting the Brains. Theſe Seals are to be made under certain Conſtellations, diligently and exactly to be obſerved by one skillful in Aſtrology; and as there is a great Nicety requir'd for making them, I think proper to ſend my Readers to the Authors themſelves, who have treated of theſe I have related, as well as of a great many more, in an ample manner, ſatisfactory to each one's Deſires. I proceed now to other Images and Monuments, to whom the antient Sophi and Doctors aſcribe a marvellous Virtue, if they are ingraved in convenient Stones and worn and kept with Honour and Reverence (without all manner of Superſtition.) The firſt of all are the Arcana's of the ancient and great *Rhagael*, who is ſaid to have experienc'd the following, *viz.*

The Image of a comely Dragon, graved in a Ruby or any other Stone of the like nature, to have a Virtue to increaſe Wealth, and to keep him who weareth it in Health and Chearfulneſs.

The Image of a Falcon, graved in a Topaz, to help to acquire the Benevolence of Kings, Princes and great People.

The Image of an Aſtrolabium, an Inſtrument wherewith the Motions of the Stars are gathered and the Diſtance, to keep him who weareth it, healthfull and free from all Diſeaſes and unfortunate Accidents in travelling.

The Figure of a Frog, graved in a precious Stone call'd Beryl, found in *India*, in Faſhion ſix-ſquare, in Colour like Oyl or Water in the Sea, to have the

Virtue

Virtue to reconcile Enemies, and make Friendſhip amongſt Men, by touching only Perſons being at Variance.

The Image of a Bat, graved in a precious Stone call'd Heliotropium, in colour green like a Leek-Blade, to make him who weareth it able to reſiſt Dæmons.

The Image of a well-dreſs'd Man having ſomething in his Hand which is handſome, being graven in a Cornelian, to have the Virtue to ſtop Blood, and to help to Honour.

The Image of *Leo* or *Sagittarius*, graven in a Stone, to reſiſt Poiſon, and to free from Agues.

The Image of a Man with a Sword in his Hand, graven in a Cornelian, to preſerve the Place wherein it is, againſt Lightning and Thunder.

The Image of a Man with his right Hand erected, graven in a Chalcedony, to enable him who wears it to accomodate Quarrels, to make him healthy, and overcome all Accidents in travelling.

The Name of God being graven in a precious Stone call'd Cerauni, of a high Colour with a Star in the midſt of it, to preſerve every Place where this graven Image is, againſt Tempeſts, and to give him who weareth it Strength and Victory againſt his Enemies.

The Image of an armed Man graven in a Loadſtone, to render him who weareth it victorious in War. So far *Rhagael.*

The Seals and Images of Chael.

Chael, one of the Sons of the Children of *Iſrael*, a very ancient Doctor, during the time he was in the Wilderneſs, made many Obſervations, and cauſed Figures to be graved according to the Courſe of the Planets. Perceiving the Effects thereof, he compiled a Book of the Virtue of ſuch Images, amongſt which the following are the moſt notableſt. Hallowed be God, who hath given ſuch Virtues to the

the Earth for the Welfare of the human Generation. Theſe Words are to be found in the very Beginning of the Book written by the ſaid *Chael*.

The Figure of a Man ſitting behind a Plow, with a long Beard, a long Face and bent Eye-brows, four Men leaning upon his Neck, he himſelf having in his Hands a Fox and a Vulture; if ſuch a Stone in which theſe things are graven, is tyed to one's Neck, he will be able to diſcover hidden Treaſures; he will dream of Treaſures, and of the manner to overcome them. There is ſtill another Virtue to free Beaſts from Sickneſs, if they drink the Water wherein this Stone hath been waſhed. This Stone muſt be graved in the day and hour of *Venus*. But what Stone it muſt be, is not ſignify'd.

The Image of a Man, having on his Neck a Shield, on his Head a Helmet, and in his Hand a Sword, treading under Foot a Serpent, being graven in a red Jaſper, and ty'd to the Neck, is to make him who weareth it to overcome his Enemies in a Battle, chiefly if ſuch a Battle is fought on a *Tueſday*.

The Image of a Horſe, having above a Crocodile, graven in a Jacinct, to have the Virtue to help him who weareth it to his juſt Demands, to make him beloved or lovely. It muſt be ſet in Gold, becauſe Gold cauſeth its Virtue to increaſe

The Figure of a Man ſitting and a Woman ſtanding before him with her Hairs ſpread abroad, the Man looking upwards; this Figure alſo graven in a Cornelian, will procure the Benevolence of every Body touch'd therewith. Under the Stone muſt be put a little Ambergriſe and Turpentine.

A Man ſitting with a lighted Candle in his Hand, being graved in a Chryſolite, hath the Virtue to cauſe him who weareth it, to become rich. It muſt be ſet in the fineſt Gold that can be had.

A Stag, or a Hunter, or a Dog, or a Hare, graven in a Stone, hath the Virtue to tame lunatick and frantick People.

The Image of a Woman, having in one Hand a Bird, and in the other a Fish, graven in a Stone, to have a Virtue in fishing and fowling. It must be set in Silver.

An Image, whose Forepart is a Horse, and the Backpart a She Goat, being graved in a Stone, is of a Virtue to give Luck in bringing up and feeding all kinds of Animals. It must be set in Lead.

The Image of a Vulture, with an Olive-Branch in his Bill, being engraved in a Stone call'd Pyrites (a) and worn in a Silver Ring, is to cause him who weareth it to be look'd at with Admiration and Amazement.

The Figure of a Ram and a Lyon, graven in a precious Stone, has a Virtue to reconcile discordant People, being touched therewith. It is to be set in Silver.

The Figure of a Basilisk fighting with a Dragon, and above it the Head of a Man graven in a Cornelian and ty'd to the Neck, causeth him who weareth it to vanquish all kind of Beasts, as well on Earth as in the Sea.

The Figure of a naked Man puff'd up, and the Figure of another Man well dress'd, having in one Hand a Cup, and in the other a Bough of an Herb or Plant, being graved in an Agath, has a Virtue to free from all kind of Fevers and Agues, if it is worn only for three Days.

The Figure of *Scorpio* and *Sagittarius* fighting together, graven in a Stone, and set in an Iron Ring and printed into Wax, is to make Discord instantly amongst such who are touched therewith.

(a) *A precious Stone which, if one holdeth it hard, burneth the Fingers.*

The

The Figure of half a Woman and half a Fish, the Woman having in one Hand a Looking-glass, and in the other a Bough, being graved in a Jacinct and set in Gold, is to make invisible him who weareth it as often as he pleaseth. The Seal is to be covered with Wax, and to be worn towards the Palm of the Hand. This Figure is mentioned twice by the same Author with almost the same Words.

The Figure of a Serpent, above it a Man, and on the Man sitting a Raven, being graved in a Stone, to make him who weareth it witty and prudent.

The Figure of a Man standing, and being cloathed with a Coat of Mail, and having a naked Sword in his Hand, being found graved in a Stone, and set in an Iron Ring of the same Weight, to cause him who weareth it to be irresistible in War.

The Figure of a Man with a Beard, and a long Face, and bent Eye-brows, sitting upon a Plow between two Bulls, being graved in a Stone, to cause him, who weareth it, to be prosperous in Husbandry; to discover Treasures; to be valiant in Fighting; to convert Enemies into Friends; to resist many Diseases; and to make Serpents fly from his Face: To be likewise powerful against the Falling-Sickness; and being Worn by a sick Person, to recover Health immediately. To cause the Virtue to be still stronger, it must be set in Iron, double the Weight in respect of the Stone.

The Figure of an Eagle graven in a precious Stone called *Ætites*, and set in a Ring of Lead, to cause him, who weareth it, to be beloved by every body, and be obeyed by all Kind of Animals. According to *Pliny* this Stone is found in an Eagle's Nest, and is like an Eagle with a white Tail, without which, it is thought, that the Eagle cannot lay her Eggs. Of this Stone is reported, that being

laid to a Woman's Thigh, it cauſeth quick Deliverance.

The Sign of *Capricorn*, graved in a Cornelian or in any other Stone, and ſet in Silver, to cauſe him who weareth it to abound in Honour, to acquire every Body's Friendſhip, and to be able to reſiſt every Body in Fighting, how ſtout and valiant ſoever they may be. Thus far *Chael.*

Images and Figures of Hermes.

Hermes, a Philoſopher ſufficiently known, mentioneth the following Images and Figures graved in Stones, to be of ſingular Virtues.

The Image of a Man of a great Stature, ſtanding, graved in a Stone call'd Diadochus, (a Stone like a Beryl) having in the right Hand an Obolus, or an Halfpenny, and in the other a Serpent, above him the Figure of the Sun, and under his Feet keeping a Lion proſtrate; if ſuch a Stone is ſet in a Ring of Lead with a little of Mugwort or Motherwort, and the Root of Fenugreek, it will impower him who weareth it, to call on the Shore of a River the Spirits belonging to the Waters, and to receive anſwer to what he is aſking of them.

The Figure of *Aquarius*, (one of the Signs of the Zodiack) being graved in a green Jaſper, and worn, cauſeth Profit in buying and ſelling. A Bird carrying in his Bill a Leaf, and the Head of a Man being in his Sight looking at the Bird, if this is graved in a [illegible]ous Stone, called Pangonius, having many Angles, and ſet in Gold, is to cauſe him who weareth it to become rich and reſpected by every Body.

The Figure of *Jupiter*, which is a Man ſitting on a Bench or Chair with four Feet, four Men ſtanding before *Jupiter*, and *Jupiter* having his Hands erected towards Heaven, and on his Head a Diadem; if ſuch a Figure is graved in a Jacinct, and ſet in Gold, and this Ring worn, or an Impreſſion there-

of

of made in Wax, and tyed to the Neck of a Perſon, it will cauſe him to have granted of Kings and wiſe People, every thing he deſireth.

The Figure of a Man on Horſeback, holding in one Hand the Bridle, and in the other a Bow bent, and girded with a Sword; if ſuch a Figure is graved in a precious Stone call'd Pyrites, before mentioned, and ſet in Gold, it is to render him who weareth it victorious in a Battle, and no body can reſiſt him.

The Figure of a Woman, having her Hairs ſpread over her Breaſt, and in her Sight a Man as coming unto her and making ſome Signs of Love, being graved in a Jacinct or Cryſtal and ſet in Gold, and under the Stone a little Ambergriſe, Aloe and Mugwort or Motherwort, will cauſe him who weareth ſuch a Stone in a Ring to be obey'd by every body, and if he toucheth a Woman therewith ſhe will love him; and if he layeth it under his Head at going to Bed, he will ſee any thing he deſireth.

The Image of a Man ſitting over a Fiſh, and over the Head of the Man a Peacock, being graved in a red Stone, and laid under the Table at a Feaſt, no Body, eating with the right Hand, will be ſatiated.

The Image of a naked Man ſtanding, and at his right Hand a Girl likewiſe ſtanding, whoſe Hairs are tyed round the Head, and the Man is holding his left Hand over her Breaſt, and the Right round her Neck, looking in her Face, and the Girl looking downwards; if ſuch a Figure is graved in a Stone and ſet in an Iron Ring, and under the Stone laid a little Bit of a Sparrow's Tongue, and of that of a Bird called Upupa, Myrrh, Alum, and human Blood; the Perſon who weareth ſuch a Ring will be invincible, no body can reſiſt, and no Beaſt can hurt him. It will cure the Falling Sickneſs, if red Wax is ſeal'd therewith and tyed to the Neck; and

if it is held to the Neck of a Dog, it will ſtop his barking.

The Image of a Man holding Flowers in his Hand, being graved in a Cornelian, and ſet in a Pewter Ring, the Ring being made on a *Monday* or *Friday* in the 4th, 8th or 12th Hour, every Body will obey who is touched with this Ring.

The Figure of a Man bearded, with a long Face and bended Eyebrows, ſitting upon a Plow, between two Bulls, and having a Vulture in his Hand, being graved in a Stone, is of Virtue to cauſe good Succeſs in planting of Trees, diſcovering of Treaſures, and to be victorious in Battles. It cureth the Falling Sickneſs, and muſt be ſet and worn in an Iron Ring.

The Figure of a Man holding a Scythe in his Hand over his Head, and under his Feet a Crocodile, being graved in a Stone, and ſet in a leaden Ring, and under the Stone laid a little of the Root of an Herb call'd Sea-Onyon, is to cauſe him who weareth it to be ſecure againſt all his Enemies, and on Journies againſt Robbers and Highwaymen.

The Figure of a Man holding a Sword in his Hand, and ſitting on a Dragon, being graved in an Amethyſt, and ſet in a leaden or Iron Ring, is to procure to him who weareth ſuch a Ring, the Obedience of all Spirits and Diſcovery of all Treaſures.

The Figure of an Eagle ſtanding, graved in a precious Stone call'd Ætites, before mentioned, and ſet in a leaden Ring, cauſeth him who weareth it to be ſucceſsful in fiſhing; no Beaſt can hurt him, and he is beloved by every Body.

The Figure of a Man, having in his Hand a Bough of a Palm or Date Tree, being graved in a Stone, is to render him who weareth it acceptable and beloved by Princes and great People. As much out of *Hermes*.

Thetel

Thetel, a very antient Doctor, writing of Gravings in Stones, relateth the following Seals to be of a great Virtue.

Images or Seals of Thetel.

The Image of a Man graved in a Jaſper, having a Shield in the left and ſome Weapons in the right Hand; inſtead of the Feet, Vipers, and inſtead of a Man's Head, a Head of a Cock or Lyon, to be of Virtue againſt Enemies, and to cauſe him who weareth it, to be victorious; and that ſuch a Stone is prevailing againſt Poiſon, and ſtayeth Blood from what Place ſoever it proceeds.

The Figure of a Man having a Bundle of Flowers on his Neck, graved in a Jaſper, to give Virtue to underſtand Diſeaſes, and to ſtop Blood from what place ſoever it proceeds. And it is ſaid that *Galen* had ſuch a Stone.

A Woman having in one Hand a Bird, and in the other a Fiſh, graved in a Chryſolite, to profit much in negotiating.

The Figure of a Stag, graved in a Jaſper, to have the Virtue to cure lunatick and frantick People.

The Figure of a Virgin with a long Garment, holding a Laurel in her Hand, being graved in a Jaſper, to ſecure him who weareth it from being drown'd, and to procure every thing to be granted to him. So far *Thetel*.

Seals of Solomon.

An ancient Book being found in the Wilderneſs by the Children of *Iſrael*, which comprehends many Works of *Solomon*, hath therefore been aſcribed to *Solomon*. The Title of this Book is, *Of the Seals of Stones, according to thy Name, O Lord, and according to the Courſe of the Stars.*

The Figure of a Man ſitting on a Plough, having a ſhort Neck and a long Beard, four Men lying upon his Neck, holding in one Hand a Fox, and in the other a Vulture; ſuch a Seal being tied to the Neck, is profitable to Huſbandry and diſcovering of Trea-

ſures. The Trial thereof is to be made following, *viz.* Take pure black Wool without being dyed, wrap your Stone therein, and after having laid it between Wheat Straw, lay your Head upon it, and you will ſee in your Sleep all the Treaſures of the Country you are in. It hath likewiſe the Virtue to cure all Languiſhings of Beaſts, if they drink of the Water wherein this Stone hath been waſh'd.

A Man graved in a green Jaſper, having a Shield bending on his Neck, and a Helmet upon his Head, with a Sword erected, treading upon a Serpent; ſuch a Stone if you wear on your Neck, you will fear no Enemy; you will be victorious in every thing, but chiefly in martial Things. It muſt be ſet in Braſs.

A Horſe carrying on its Back a Crocodile, graved in a white Jacinct, to render one beloved by Men and Beaſts.

The Figure of a Man ſitting, and a Woman ſtanding before him with her Hairs hanging down to the Thighs, lifting her Eyes upwards, being graved in a Cornelian, hath the Virtue to cauſe every Body to be obedient. It muſt be ſet in double the Weight of Gold, and under it laid Betony and Ambergriſe.

A Horſe foaming, and a Man upon its Back having a Scepter in his Hand, graved in an Amethyſt, is to procure the Favour of Princes and great People to him who weareth it. It muſt be ſet in Gold or Silver of double the Weight in reſpect to the Stone.

The Head of a Man, with a long Beard and a little Blood about his Neck, being graved in a Diamond, procureth Victory and Audacity, preſerveth the Body from being hurt, and cauſeth Favour from Princes.

The Image of a Cock, or of three Girls, being graved in an Agath, maketh him who weareth it beloved by Men.

The Figure of a Lyon graved in a Garnet, is to procure

procure Riches, to rejoyce the Heart and to expell Sadneſs.

The Figure of a Man, like a Merchant carrying Goods to ſell, graved in an Emerald, is to procure Riches, to make victorious, and to eaſe from Troubles and Grief of Mind.

The Figure of a Bull or a Calf, graved in a Loadſtone, to procure a proſperous Journey through every Place one travelleth, and to ſecure againſt Enchantments.

The Figure of a Horſe or a Wolf, graved in a Jaſper, to cure Fevers and to ſtop Blood.

The Figure of a Man armed with a Sword in his Hand, graved in Stone call'd Sardius (*a*), or in an Amethyſt, to procure to him who weareth it a good Memory, and to make him witty.

The Figure of a Stag or a Buck Goat, graved in a Chalcedony, hath the Virtue to increaſe Riches if it is worn in a Purſe where is Money in.

The Figure of a Lobſter (*Locuſta Marina*) graved in a Beryl, to make up Quarrels and to cauſe Love between married People.

The Figure of a Night-Crow or Raven (Nocticorax or Nycticorax, a Bird dedicated to *Pallas*) graved in a Stone, to cauſe a Man to be ſkillful and eloquent.

The Image of a Peacock graved in a convenient Stone, to make him who weareth it rich.

The Figure of a Man, killing with a Sword a Lyon or any other Beaſt, to make him who weareth it victorious and beloved.

The Figure of a naked Man, puffed up and crowned, holding in one Hand a great Cup, and in the other a Bough of an Herb, being graved in an

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(*a*) *Found in* Sardinia, *from whence it hath its Name; it is a kind of Onyx of a black Colour.*

Agath Stone, and ſet in a Ring of any Metal, hath the Virtue to free him who weareth it immediately from a Fever.

The Figure of a Man ſitting on Fiſhes, graved in a red Jaſper, and laid near one, is to hinder him to be ſatiated, in caſe he eateth with his right Hand.

The Figure of a Woman, having her Hairs ſpread abroad, her Breaſts naked, in her Sight being a Man looking in her Face; if this Figure is graved in a Jacinct, Garnet or Cryſtal, and ſet in a Ring of Gold of the ſame Weight as the Stone is, and under the Stone Ambergriſe, Aloe and Polypody, it will procure to him who weareth it the Love and Regard of every body, and if he layeth it under his Head he will ſee in his ſleep every thing he deſireth to ſee.

The Figure of a Man being on Horſeback, holding in one Hand the Bridle, and in the other a Bow, and being girded with a Sword; if ſuch a Figure is graved in a Stone call'd Pyrites, before mention'd, and ſet in a golden Ring, it hath the Virtue to make him who weareth it victorious in Battles, and no body can reſiſt him; if he dippeth the Ring in Oil of Nutmegs, every Body will fear him, and if he anointeth his Face with this Oil, no body will oppoſe him.

The Figure of a naked Man, and at his right Hand ſtanding a Girl naked, and having her Hairs tied about her Head, the Man laying his right Hand round the Neck of the Girl, and the left upon her Breaſt, the Man looking in the Face of the Girl, and ſhe towards the Ground; if ſuch a Figure is graved in a Loadſtone, and ſet in a Ring of Iron of as much Weight as the Stone is, and under the Stone laid the Tongue of an Houp (Upupa) Myrrh, Alum, and as much human Blood as the Weight of the Tongue, no body can reſiſt him who weareth ſuch a Ring either in War or elſewhere, no Robber nor ſavage

Beaſt

Beaſt can come in the Houſe where ſuch a Stone is kept; and one afflicted with the falling Sickneſs, is cured by drinking the Water wherein this Ring is waſhed. If a Piece of red Wax is ſeal'd with this Image and tied to the Neck of a Dog, it will hinder him to bark.

The Figure of a Woman, holding in one Hand a Bird, and in the other a Fiſh, graved in Cryſtal, is profitable in Catching of Birds. It muſt be ſet in Silver.

The Figure of a Man with the Head of a Buck-Goat inſtead of his own, to be powerful in acquiring of Riches.

The Figure of an Eagle graved in a Cryſtal, to make him who weareth it rich, victorious and eloquent.

The Figure of a Turtle graved in a Stone call'd Pangonius (a precious Stone with many Angles) and ſet in a leaden Ring, is to cauſe him who weareth it to be never wounded nor hurted, and to be honour'd by every body, chiefly by old People.

The Figure of a Bird holding a Leaf in his Bill, and in his Sight being the Head of a Man or of a Vulture, graved in Gold, is to procure to him who weareth it Profit in every thing he buyeth and ſelleth, and to draw Cuſtomers to him.

The Figure of a winged Horſe, called Pegaſus, being graved in a Stone, to be profitable to Warriours, and to give Audacity and Alacrity.

Mars armed, or a Virgin with a Garment bended or turned round about her, being graved in Jaſper, is to be uſeful in Warfare, to ſecure him who weareth it againſt a violent Death and other unlucky Accidents.

The Figure of an armed Man on Horſeback, with a Javelin in his Hand, graved in an Amethyſt, is to cauſe him who weareth it to be victorious in War.

The

The Figure of *Hercules*, holding in his right Hand a Club, and killing a Lyon or any other Monſter, being graved in a Stone, hath the Virtue to him who weareth it, Victory in all Battles.

The Figure of a Virgin holding a Lamp, being graved in a Cryſtal, hath the Virtue to preſerve the Eye Sight.

The Figure of *Aries*, *Leo*, and *Sagittarius*, graved in a precious Stone, to prevail againſt cold Diſeaſes, and to reſiſt phlegmatick Fevers, and by reaſon of the Planets which are ruling in theſe Signs, to procure Dignities, to make beloved by God and Men, eloquent and ingenious; but it muſt be graved triangular-wiſe, in the upper Part *Leo*, and below at the right Hand *Aries*, and at the left *Sagittarius*.

The Figure of *Taurus*, *Virgo*, and *Capricornus*, graved in a Stone, is to prevail againſt hot and moiſt Diſeaſes. It cauſeth him who weareth it to incline to rural Buſineſs, as plowing, planting, ſowing, cultivating of Vineyards and the like. *Capricornus* muſt be graved in the Cone, at the right Hand *Taurus*, and at the left *Virgo*.

The Image of *Gemini*, *Libra* and *Aquarius*, graved in a Stone, is powerful againſt cold and dry Diſeaſes ariſing from melancholic Humours; chiefly it prevails againſt Quartans. *Libra* muſt be graved at the Point of the Triangle, and at the right of the Baſis *Aquarius*, and at the left *Gemini*.

The Figure of *Cancer*, *Scorpio* and *Piſces*, graved in a Stone, hath the Virtue to prevail againſt hot and dry Diſeaſes, and ſuch as do proceed from Choler; but it cauſeth him who weareth it to be inconſtant, unjuſt, and an Enemy to Truth. *Cancer* muſt be graved at the Point of the Triangle, below, at the right Hand *Piſces*, and at the left *Scorpio*.

The

The Figure of *Saturn* is graved on Stones as follows. An old Man holding a Sickle in his Hand, having a Beard not very hairy; if such a Figure is graved in a Stone of the Nature of *Saturn*, it will make him who weareth it powerful, with a continual Increase of Power. *Seals of Planets.*

The Image of *Jupiter*, is a Man sitting on a Throne or Chair with four Feet, having in one Hand a Rod, and in the other a Globe, and at his Feet an Eagle; but the Doctors of Magicks form it otherwise, *viz.* The Figure of a Man with a Ram's Head, withered Heels and a little Breast, which being graved in a Stone, chiefly in one called Krabatus, is to make him who weareth it fortunate, beloved, and respected by religious People, and to raise him to Honour and Dignity.

The Image of *Mars* is diversely figur'd, sometimes with a Banner or Flag in his Hand, sometimes with a Lance or any other warlike Instrument, but always armed, and sometimes on Horseback. The Virtue of a Stone wherein such a Figure is graved, is to make him who weareth it victorious, bold and valiant, chiefly if a Stone is used for this Purpose of the same Nature.

The Figure of *Sol* is differently found; sometimes like ☉ with Beams round about, sometimes like a Man sitting on a Throne with Hairs spread abroad and a very sumptuous Garment, sometimes in a Chariot, as if drawn by four Horses, and round about the Chariot the twelve Signs of the Zodiack. The Virtue of their Figure graved in a Stone, is to cause him who weareth it, to command and to be intimate with great People.

The Image of *Venus* is likewise manifold, but the following is more frequently graved in Stones. A Woman with a long Robe, and in her Hand a Bay Leaf. The Virtue thereof is to give an Agility in per-

performing Buſineſs, to bring every thing to a good Succeſs, to free from Fear of being drown'd, and to procure Honours from Women.

The Figure of *Mercury* is a Man, having a ſlender or ſmall Breaſt, an handſome Beard, Shoes with Wings, holding a Rod or white Wand and a Cock before his Feet or a Serpent under his Feet. The Virtue thereof is to procure Wiſdom and Eloquence, and to be profitable for Trade.

The Images of *Luna* are various. Sometimes it is repreſented in the Figure of the Moon, with Horns; ſometimes in a Chariot as a Girl with a Quiver of Arrows, with Dogs perſecuting a Stag. The Virtue of this Image is to cauſe Succeſs in Expeditions, Honour and Wealth, a Celerity and Facility in all Undertakings and the Bringing of every Thing to the deſired End. But it ought to be obſerved, that the Planet whoſe Image you intend to have graved and ſet in a convenient Ring, is to be well diſpoſed, that is to ſay, not burnt, retrograde, oppreſs'd or touch'd by malignant Beams; but he ought to be in a good Place, either towards the Eaſt or the Middle of the Firmament agreeing with *Jupiter* or *Venus*, otherwiſe your Image or Seal will be of no Signification.

For procuring Love you make Uſe of favourable Aſpects, and for provoking Hatred of averſe or unfavourable ones. The Image of *Saturn* is therefore to be graved when it exiſts in *Capricorn* or *Aquarius*; of *Jupiter* in *Sagittarius* or *Piſces*, of *Mars* in *Aries* and *Scorpio*, of *Sol* in *Leo*, of *Venus* in *Taurus* and *Libra*, of *Mercury* in *Gemini* and *Virgo*, of *Luna* in *Cancer*. Alſo the Image of *Leo* or *Cancer* is to be graved or ſet in a Ring, when *Sol* is going through *Leo*, and *Luna* through *Cancer*, but alſo that both of them be free from all Impediments, chiefly from the Beams of *Saturn* or *Mars*.

It is to be obſerved, that each Sign, as long as *Sol* is in it, is ſtrong and ruleth over the others; conſequently is of a more prevailing Virtue and more to be perceived than the Others; you ought therefore always to direct the Planet to the Place, that is to ſay, the Sign, Face and Degree, which *Sol* doth illuſtrate.

So much of magical Images of the ancient *Sophi*, which I have inſerted chiefly for Reaſon to demonſtrate thereby, that theſe as well as many more, which could be mention'd, were founded upon nothing elſe than Magical Philoſophy; that is to ſay, upon the Principles of a true and natural Magick, though I do not deny that Superſtition hath creep'd into a good many of them.

Uſus habet laudem, crimen abuſus habet.

The ſame is to be ſaid of thin Plates of Gold and Silver, round, ſquare or triangular, wherein Characters and Signatures are ingrav'd under certain Conſtellations according to the Deſire one hath to procure to himſelf the Favour and the Influence of ſome Planets. And it is ſufficiently known, that ſuch Plates being duly wrought and prepar'd and hang'd about the Neck, or born about, have a Virtue and Power againſt ſome Evil. But it is exactly to be obſerv'd, that the Planet, whoſe Influence is deſir'd, be at the Time of the Graving ſtrong and fortunate, that is to ſay, in a proper Houſe, Exaltation Eaſtward, or in the Middle of the Firmament, free from the malignant Beams of *Saturn* or *Mars*, ſupported by *Venus* or *Jupiter* or join'd by them, direct, ſwift in his Courſe, not burnt, *&c.*

But why and wherefore Rings, Images and Figures graved in certain Metals and Stones have the Virtues I have recited, is a Queſtion not to be decided

cided by the Temperament or manifeſt Qualities, nor is it to be aſſign'd to the Subſtance itſelf, but to a Heavenly and magical One, that is to ſay, to a Superiour and more ſublime Cauſe, which ſome not unfitly have call'd a ſpiritual Vehicle and Bond. By the Help of it Body and Soul, Subſtance very diſtant and remote from one another, are joyned, and by the Intervention or Interceſſion of this Vehicle, the Loadſtone draweth Iron unto it, and *Cichoreum* follows the Motion of the Sun.

Not every Philoſophical Demonſtration is to be taken from the Senſes and Qualities. A manifeſt Proof thereof is in the Colour of a white Roſe; from whence doth its Colour proceed? if you aſcribe the Cauſe thereof to a colder Temperament, what will you ſay of the Red one? A Kind of Intybus giveth a milky Juice, which you aſcribe to a cold Quality: but what will you ſay of Tithymalus, a Herb call'd Sea-lettice, Wolfes-milk or Milk-thiſtle, which giveth likewiſe a milky Juice and is hot enough? The Bitterneſs of Aloe, you ſay, doth proceed becauſe it is of a hot Nature; but Opium, which killeth by its pernicious Coldneſs, hath likewiſe a great Bitterneſs. It is in vain to aſcribe every Thing to the manifeſt Qualities: *Scaliger* calleth it a great Impudence, and ſhews the Inſufficiency of ſuch Reaſons only in the ſeveral Kinds of Poiſons.

Thus far we have conſider'd the Principles and Cauſes of marvelous and hidden Actions in Nature; it remains now to make an Application of theſe Principles to the Method of Curing Wounds, I am going to publiſh.

I believe every Body is convinc'd by what I have ſaid, that Plants, Roots, Stones, Metals, the Spirit and celeſtial Signs, are by a divine Law as it were partaking and conſpiring together, ſeemingly for no other Reaſon, than as *Plato* ſays, becauſe to each

Species

Species is a peculiar celeſtial Sign, like the Pole to the Loadſtone, by our Creator conſecrated and dedicated; alſo that each Plant, each Metal, and each precious Stone is of a Sympathy with a certain Star or celeſtial Sign. But the more ſublime this Poſition is, the farther we are to go back to the Beginning, and the more diligent Search we are to make therein. We do all agree that Heaven and every Thing hath been immediately created by God, and that every Thing hath received and doth keep its Virtue as well for preſerving itſelf, as for bringing forth its like. Becauſe God, who ever works by the moſt compendious Way, hath, after having given every Things its particular Virtue, appointed the Heavens for the farther continual Working thereby. Now as the Seed is endued with a vital Power, which prepareth, diſpoſeth and maketh fit the Matter for bringing forth its like, alſo, that at all Times it may receive and draw unto itſelf that animating and ſpiritual Power from Heaven, which is the very Cauſe of the Support of all what is created, we may ſay, that the Seed furniſheth the Matter, and Heaven putteth on the Form. Alſo a Man doth beget a Man, the Man by Virtue of the Seed procureth and brings together the Apparel, and is *cauſa proxima*. The Spirit and the Warmth which is in the Seed, prepareth the Matter of the Seed: firſt it cauſeth a Mingling and Tempering together conſonant to each ſignal Part which is to be made thereof; and then it giveth the Structure, Conformity and Poſture; laſtly it diffuſeth itſelf through all the Parts and abideth therein as a Ruler, and refuſes to forſake what it hath temper'd, form'd, and compoſed, the other efficient Cauſe of a Man's Being, and indeed the Firſt and Principal one is, which giveth a Species Form or Shape to this ſingle prepar'd Matter,

which

which is Heaven; for the Species of Things are caſt in by Heaven, and not by the Matter itſelf.

The Sayings of the Antients: *Deum per naturas eſſe diviſum*, and *Deorum plena eſſe omnia*, are to be underſtood, that the Virtue received and infuſed by God remains in every thing; that a godly Virtue is in every thing, by whoſe Power every thing cometh forth; but otherwiſe in Heaven and otherwiſe in Things which are not able to bear up themſelves; in ſuch it is more obſcure, but in Heaven more evident and more excellent to the Generation of Things. What therefore God hath created in Heaven and Earth, is intirely maintain'd and ruled by him; the celeſtial Ones immediately by himſelf, and the terreſtrial Ones by the Subordination of the Heavens appointed for the Procreation and Conſervation of all ſublunary Beings. The Species, Forms or Shapes of all living Creatures, Roots, Stones and Metals, which ever have been or can be, are compaſſed by the Power Heaven is endued with, which being big, as it were, with an innumerable Number of Species or Forms, ingenders every thing; and by this way one Power and Faculty hath in itſelf the Virtues of all the Bodies below. Heaven therefore produceth without Seed many things, but no Seed is able to bring forth any thing without Heaven; but it being duly prepared and ſet in Order, Heaven caſts into it its Species and Perfection, it raiſeth up Life in every thing by the Interceding of the Bright univerſal Spirit: For this is the Carrier between Heaven and Earth, diffuſed throughout the whole Univerſe, who communicateth to all and every thing at one and the ſame Time its Species, and native vital Heat accommodated to its Ingendring. It is he, who doth contain every thing, and doth cheriſh it with Heat and Life; through his Power and Help Things without Life do ſubſiſt, and animate Things

have

have a Soul according to each Kind, a nourishing one, some have a sensual one, and some a Soul endued with or partaking of Reason. But this Power descending from Heaven, doth accommodate itself to every thing; it serveth each one with as much as its Nature desireth, and never giveth more than the Condition of each Subject can bear. Neither is this Virtue always like unto itself, nor doth it always and in the same Manner exhibit itself to every thing, but variously according to the Station of the Stars and their different casting forth of Beams, who for the most Part do vary very much, though this Carrier, I say, this universal Spirit, is always the same and of a not changing Substance.

It is therefore not likely, as some think, that this Spirit of the World can impart to every thing Life and Form, without being in Want of the Assistance of the celestial Bodies, or the Stars; for if this was possible, he would ingender always the like in one and the same Way, that is to say, in the same Measure and perpetually. For he carrieth with him a vital Soul and Nature itself, and maketh lively all what he entereth, but all this according to the Nature, Condition, Disposition and Preparation of each Subject.

It being evident by what I have said, that the celestial Bodies do concur to the Procreation and Preservation of all Things; and that all Parts of the World do cleave or are joyned together, or embrace one another, by this common Carrier the universal Spirit, being of a middling Substance between Heaven and the sublunar Beings; and that there is no one Thing in the World so abject, upon which this Spirit doth not bestow some Virtue and Quality, with which it is infused by Heaven and the celestial Bodies; that, as this Spirit meddleth with the bringing forth of all Things, every Thing must be

comprehended in it; I ſay, as all this is evident by what I have advanced, who can doubt of the Poſſibility of curing Wounds without applying any Remedy, only by anointing the Inſtrument wherewith ſuch a Wound is made? Or, who can deny that ſuch Cures are natural? Certainly they can be demonſtrated out of the very Principles of Nature itſelf, and who denieth it, is either ignorant thereof, or thinks proper to meaſure every Thing with his Senſes. For theſe Cures are performed merely by Nature and a magnetical Power, Drawing (*Attractio*) and Conveying (*Deductio*) the Influence of celeſtial Bodies working by the Elements; and this ſo often mentioned Carrier the univerſal Spirit, who, as the mean Bond, induceth from proper Conſtellations a Sympathy, knitting together, or Conveniency, as *Tully* ſays, out of which next a healing Virtue is derived to the Inſtrument, from whence afterwards it goeth out, and is continued and conveyed to the wounded Part; laſtly, by the Action of this ſpiritual Virtue, the Effect enſueth. For between the Wound and the Inſtrument is a magnetical Drawing and Conveying Power (*Attractrix & Deductrix*); the firſt tends to the Part afflicted or the Wound, that is to ſay, the Drawing (*Attractio*) goeth to the wounded Part, and the conveying of the Virtue (*Deductio*) to the Inſtrument anointed.

But there is objected, that the Space coming between the Time and Place doth hinder this conveying or healing, and that nothing can act beyond its limited Space; moreover that it is neceſſary the Body to be healed, ſhould be touch'd by that which is to heal; and properly touching cannot be ſaid but of Things whoſe Extremities or Ends meet together. Now ſuch a Touching doth not happen between the Wound and the Inſtrument anointed; conſequently no Cure can be perform'd.

Nobody

Nobody will argue in this Manner but ſenſual Philoſophers: But it is very eaſy to confute their Arguments. Who knows not that many Things act at a Diſtance, whoſe Outſides, or Superficies, can never be joyned, and notwithſtanding they meet together, *viz.* the Sun and a Man's Body; though their Superficies can never be joyn'd together, nevertheleſs the Beams, being between, actually do join them; for no natural Actives can act *in extremum* before acting *in medium*, becauſe every phyſical or natural Action is performed by Touching. The Sun warmeth the inferior World by the Orb of the Moon, though it never toucheth it, nor warmeth the Sphere of the Moon. Alſo all Bodies, between which is a Sympathy or Antipathy, mutually affect one another, and work upon one another without any viſible Touching, that is to ſay, the Virtue of one is carried to the other by the Intervention or Interceſſion of the univerſal Spirit; alſo, that though the Space is very great, this Virtue is nevertheleſs not alter'd nor diſpers'd by Winds, nor diſſolved by a cold and moiſt Air, but by Reaſon of its natural Communion, Accord and Bond, preſerved and continued.

Alſo in Contagions, Bodies do not touch one another; and, in peſtilential Fevers, many are infected who never come near ſick People, that is to ſay, their extreme Parts do not meet: For the malignant and corrupt Quality of theſe Fevers defileth the Bodies by propagating and diffuſing itſelf and continuing. Therefore who communicateth to another a Diſeaſe, needs not to touch him, but the corrupt Breath or Vapours may be ſent and hidden in Garments and other Things, (witneſs the daily Experience,) and infect another many Days after; and though we cannot properly ſay, that ſuch an infected one hath been touched by another, never-

theleſs we can without Doubt affirm, that no Diſeaſe can be communicated from one to another without a Body, that is to ſay, they cannot be carried or conveyed without the Intervention of a ſpiritual Subſtance or Humour. It is therefore undeniable, that there are many Actions performed without a viſible Touching, and that many Bodies act upon one another mutually, without meeting together by the Touching of their Bodies, but of their Virtues; and this Virtue which Bodies make uſe of and put forth at a Diſtance, is a Quality without a Body, wherein the whole Power lieth. Alſo the Power iſſuing from this Ointment doth not ſpread itſelf out in the Stone, in Iron or Wood, with which it hath no Affinity, but propagateth itſelf to the Wound by Virtue of its Mover.

The firſt Thing which moveth in this Ointment, is the Balſamic Power hidden in the Blood and in the Moſs, which, by the Intervention of the ſpiritual Bond, is continued to the Wound, and except the Diſtance is too great, becometh one and the ſame with it by joining both Forms. I ſay, they join, becauſe their Forms do extend themſelves, and mutually meeting they unite together. Both what moveth and what is moved, becometh one, either by an immediate Application and Joyning of both Superficies, or the Virtue of one is conveyed to the Superficies, conſequently to the Body of the other; let it be done by Light, Beams or any other hidden Quality and ſpiritual Touching. Therefore this Ointment reacheth the Wound, or is joined to the Wound as an efficient Power, or as Actives to Paſſives; or as a Thing tranſmuting or altering to a Body to be tranſmuted: In the ſame manner Heaven is joyned to Earth, which nevertheleſs according to its Superficies is not contiguous with it, that is to ſay, the Extre-

Extremities of Heaven and Earth do not touch one another.

The vulgar phyſical Canons are therefore not to be underſtood without Exceptions, *viz.* that the Extremities of Actives and Paſſives do always touch one another; and that Actives have no Power upon Paſſives, except their ſuperficial Outſides or Extremities touch together. For the Quality, or the celeſtial and magnetical Virtue by the Help of this conveying Spirit, is in the Ointment, the Cauſe, and as it were the Vehicle, which being moved, the Thing to be carried is likewiſe moved. In the Vehicle is required, that it may be apt for carrying, and for carrying is nothing more apt than the celeſtial magnetical Virtue; which, as it were, intercedeth between the Inſtrument and the wounded Place, moving and directing every Thing for obtaining the deſir'd Effect. For between this Virtue and Vehicle is firſt of all a Sympathy, which afterwards is conveyed to the Inſtrument; from thence to the Wound by Reaſon of the Familiarity and Similitude; for this is the efficient Cauſe, why Things are wrapp'd and ty'd together. Therefore nobody can deny, that there is a Touching between the Inſtrument and the Wound, though it is not performed immediately by joyning the Extremities together, becauſe there is no Neceſſity for it in this Myſtery. The Principles which are acting in this Caſe not being corporeal, there is likewiſe no corporeal Touching required. The Virtue is brought to the Wound mediately by interceding (as I have often repeated) of a more ſublime and incorporeal Power, which the Doctors of natural Magicks have called a magnetical one.

It remains nothing but to give a Deſcription of the Ointment wherewith magnetical Cures of Wounds without Pains, and without an immediate Application of any Remedy, are performed. *Baptiſta Por-*

ta giveth a Deſcription of ſome ſuch Compoſition, and introduceth *Paracelſus* for its Author: But this Compoſition is very defective, as every body may ſee by comparing it to the following. Beſides, it hath been contradicted by many, that *Paracelſus* could be the Author thereof, which joyn'd to the Credulity wherewith the ſaid *Porta* hath collected and publiſhed a great many Compoſitions, nothing at all to be depended upon, giveth Room to believe, that he was unable to aſſure the Veracity of his Deſcription by any other means than by introducing *Paracelſus* for its Author. I believe therefore the following Deſcription will be the more acceptable, as by long Experience of different Perſons it hath been found to anſwer the End for which it is deſign'd.

The Deſcription is as follows, *viz.*

Of *Sanicle* (*Lat. Sanicula*) which is ſpotted, and hath the Signature of the Lungs.

Of *Bugle* (*Lat. Conſolida media, Buglum, Bugla, Bugula*) both being gathered freſh, and dryed in the Shade, and afterwards made to Powder; you take of each one Ounce.

Oil of Linſeed.

Turpentine.

Armeniac Bolus, of each two Drachms.

Human Fat, four Ounces.

Genuine Mummy.

Human Blood, being yet warm.

Of the Moſs which groweth upon the Skull of a Man, being hanged and left hanging; of each one Ounce.

All being well mixed in a Mortar, muſt be kept cloſe in a Glaſs or earthen Veſſel with a narrow Neck, being glazed within.

The whole is to be made when the Sun doth exiſt in *Libra*; but the Moſs is to be gathered when the Moon

Moon increaſeth and doth exiſt in the Houſe of *Venus* if poſſible, not in *Saturn* or *Mars*. If you cannot expect the Moon's exiſting in the Houſe of *Venus*, you are diligently to obſerve when *Luna* is in the Sign of *Piſces*, to gather the Moſs at that time, becauſe this Sign is the moſt convenienteſt by reaſon of *Jupiter*'s Dwelling Place, and *Venus*'s Exaltation; the next after it is *Taurus* and *Libra*.

By this Ointment alſo prepared, all manner of Wounds given by Inſtruments, either pierced, or ſtricken, or blown, are cured, if only the Inſtrument can be had; but ſuch Wounds are excepted where the Arteries or ſome of the principal Members, as the Heart, Brains, *&c.* are hurted.

The Inſtrument with which the Wound is made, or in want thereof, a piece of Wood or a little Bough of Willow, ſteeped in the bloody Opening, is to be plunged in the Ointment and therein to be left: The wounded Perſon, meanwhile, hath only to waſh the Wound daily once with his Urine or freſh Water, and to cover it with a piece of clean Linen, always wiping away the Filth, and the Wound will heal and conſolidate without any Pains. If the Inſtrument wherewith the Wound is made cannot be had, another Inſtrument is to be ſteeped in the Wound, and after it is anointed on both Sides with this Inſtrument, it is to be kept in a clean and temperate Place, becauſe if it is expoſed to the Air or too much Cold, the Wound will begin to ſmart. It is likewiſe to be obſerved, if the Wound is made edgling or pointingly. In the laſt Caſe the Inſtrument is to be anointed from the Point towards the Handle; in the firſt, from the Edge towards the Back; and in all Caſes the Inſtrument is diligently to be cover'd. If it doth not appear how deep the Inſtrument hath been in the Wound, all is to be anointed, but if it appears, only the Part which was plunged in the Wound.

As

As for the Moſs growing upon the Skull of a Man being hanged, it may ſeem to many to be a uſeleſs Nicety, and that perhaps any other, tho' not grown upon the Skull of a Man hanged, may do the ſame. But the following Reaſon, with which I conclude, may be given for why the laſt hath a Preference in the Compoſition of this Magnetical Remedy. The vital Spirits of a Man to be ſtrangled, by reaſon of the Preſence of his unhappy Chance, do retire to the Head and Brains, and the violent Conſtriction hindereth their going back to their Principles; they remain alſo there and mingle, and are confounded with the Spirits and the Balſam of the Head and Brains; and though all animal Functions do ceaſe, nevertheleſs there remains a certain Heat or Warmneſs in the Bones, Nerves, and the other ſimilar Parts, which is in Stones and in Pepper, that is to ſay, an elemental one. Now after this Mixture, and through the help of this Heat and the joint working of a heavenly Influence, Moſs, like a Vegetable growing upon the Skull of a Man being hang'd, muſt needs be of a greater Force than ſuch as grows upon the Head of another who dy'd of ſome Diſeaſe.